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come an equal assurance of his affirmation that "the ark-builder in Akkadian story is Tamzi, who became the Phœnician Tammuz" (p. 120). The argument for age from the archaisms of Genesis (p. 121) is antiquated. The historical coincidences between Hebrew and Assyro-Babylonian records are summarily dismissed (pp. 123 *sq.*), and the list of cuneiform monuments in Syria (p. 124) is confused, and imperfect. It is not even clear whether the writer wishes to say that Nebuchadnezzar's inscriptions at the Dog River are included in the "six Assyrian tablets" found there, and the article cited from the *TSBA.* contains no allusion to inscriptions by Nebuchadnezzar. Our hopes are raised a little by finding the author cautious in statement with regard to the Elamitic sovereignty in Abraham's time, but they begin to fall again at his confident translation (p. 125) of Ur-uk (= Ur?) as "great city," and we wonder why (p. 126) he thinks "Istar Chemosh probably a double deity." *II Kings*, xvii, 17, to which he does not refer, has perhaps suggested his remark about human victims (p. 128), but his citation of *Hos.* xii, 11 gives color to the suspicion that he thinks it is supported by this passage also, which is not exactly the case. The trifling slip by which *Hos.* xii, 11 is made to refer to Bethel, and the mysterious date of "about 700 B. C." for sacrifices at Gilgal, may be passed by. Indeed, this examination grows wearisome, and one may as well end it by a mere allusion to the remark (p. 137) that "Sennacherib speaks especially of 'workmen and builders,' showing that artisans existed in Jerusalem,"—where the fact stated is incorrect, and the argument childishly superfluous.

Of course, one might call attention to points where the author gives—there is great temptation to say, happens upon—exact facts, and sensible conclusions, but these are so enveloped in matters which are either doubtful or positively wrong as to make the book unfit for the instruction of the people, and for any apologetic purpose worse than worthless. If the treatment here accorded to it seems excessively severe, let it be remembered that the strong language used of it is called forth by the measure in which the scholarship that has gone to its elaboration falls short of being severe enough.

FRANCIS BROWN.

*Union Theological Seminary,  
New York City.*

DE ORIGINE HISTORIA INDICIBUS SCRINII ET BIBLIOTHECAE SEDIS  
APOSTOLICAE COMMENTATIO JOANNIS BAPTISTAE DE ROSSI [Ex  
tomo I recensionis Codicum Palatinorum Latinorum Bibliothecae  
Vaticanae]. 4to, pp. CXXXIV. Romae, 1886, Ex Typographeo  
Vaticano.

The literary world is watching with unusual interest the publication of the catalogue of the mss. of the Vatican Library. Many generations of scholars have been obliged to make a special journey to Rome, if they wished to ascertain whether the library contained what they were in search of, and, even when there, found it no easy task to plod through the ponderous inventories. Now, all is changed. Pope Leo XIII, as ardent a patron of letters as he is a wise politician, has thrown open the previously well-guarded papal archives, and has facilitated access to and study of the great collections of manuscripts in the library. Two volumes of the *Catalogue* are already issued. Some scholars will doubtless lament that a general catalogue has not been given, instead of special ones devoted to the different *fonds* of which the library is composed.

Few are acquainted with the history of the Vatican Library: its origin, especially, is enshrouded in darkness, and only in the XVI century does its historical period, I mean that which is known to the learned public, begin. The volume before us is an introduction to Volume I of the Catalogue of the Palatine mss. It is a dissertation by that chief of Christian archæologists and antiquarians, Giovanni Battista de Rossi, on the origin and vicissitudes of the Vatican collections, and on the catalogues of it that were drawn up from time to time.

The Assemani had commenced in 1756 to publish catalogues, under Benedict XIV, but they proceeded no farther than the Oriental mss. In 1880 the plan of continuing and completing this project was started, and in 1884 the announcement was made by De Rossi in a separate publication.<sup>1</sup> It was natural to prefix to the Catalogue a full account of the history of the library, all the more that such a work had never been attempted. Comm. De Rossi disclaims the thought of producing a final work, for which the materials are not yet available; but he makes, in this dissertation, such admirable use of the materials at hand as to produce a perfect, well-drawn, and life-like picture of the Library at the different periods of its existence. Three periods are to be distinguished: the first, extending from its origin to the close of the XIII century; the second, from 1295, the pontificate of Boniface VIII, to that of Eugenius IV (1431-47); the third, beginning with Nicholas V and extending to the present time. The first period is but little known, and to illustrate it there are no extensive documents, lists, or inventories: De Rossi has collected all that is known, and has given us interesting chapters on the *origines*. It is certain that in the pre-Constantinian period the churches had libraries, and of this fact De Rossi gives many interesting proofs, mainly regarding African churches. In early churches there was even a hall, at one side of the apse, especially for religious books.

<sup>1</sup> *La biblioteca della Sede apostolica ed i Catalogi dei suoi manoscritti.—I gabinetti di oggetti di scienze naturali, arti ed archeologia annessi alla biblioteca vaticana: Roma, 1884.*

In Rome the official acts of the martyrs, of which so many contemporary records were thus preserved, were consigned to the church archives: next in date, after the third century, come the letters of the pontiffs, of which official copies were kept, forming the *Regesta*. To these should be added a multitude of documents relating to the organization and property of the Church—lists of the faithful, of churches, of the clergy, of monasteries and Church property, acts of donation, correspondence, *etc.* In the sixth century there begins to be frequent mention of the *archivum Romanæ Ecclesiæ*, and of the works it contained, though even as early as the time of Damasus (369 A. D.) it is clear that such an archive existed in a special building. This early papal library was attached to the Lateran Basilica. It became, of course, necessary for the Popes to have such a library, divided, very probably, into the seven classes which Pope Gelasius enumerates in the fifth century: Bibles; councils; works of the Fathers; decretals; acts of the martyrs, chronicles, *etc.*; apocryphal books; heretical writings. Gregory the Great (590–604) built a library, or rather enlarged one erected by Agapetus, and we gather from his writings that this library was open to the public. So important was this collection that, when the Roman Council met in 649 A. D., it could furnish mss. of all the works of the Fathers and of the heretics required for consultation during the discussions. To this time belongs the famous *Codex Amiatinus*, now in the Laurentian Library. De Rossi made the discovery, which has caused a great sensation especially among English scholars, that this ms. was written by order of Ceolfred, successor of Benedict Biscop in the abbey of Wiremouth, who was on his way to Rome, bearing it as a gift, when he died. Up to the present the Lateran Library had been the only one of importance, but in the eighth and ninth centuries that of the Vatican became notable. There are convincing proofs that classic learning was often patronized in making additions to the library. The noted Gerbert (Silvester II) at the close of the x century was especially diligent in searching Europe for mss. of classic writers—the taste for which he had doubtless in part acquired by his contact with the Arabs. During the xi century all the treasure of rare manuscripts, all the contents of the papal archives, were destroyed and dispersed in some great catastrophe of which we are totally ignorant, without leaving a trace behind. Rome at this time had ceased to be a centre of learning, and was a prey to tumult and dissensions. The monasteries in the Roman province alone kept alive the love of learning. The Roman library was not reconstituted until the close of the xii century under Innocent III.

It was Boniface VIII who, in 1295, had made the first catalogue of the manuscripts of the pontifical library, thus inaugurating a custom that was regularly followed for the next six centuries, at every large addition to its contents. In the first year of the pontificate of Boniface (1295) the library

contained about 500 mss., including books on theology, civil and canon law, medicine, and many other subjects. The documents in the archives were not included. Then came a period when the Popes were wanderers over Europe, and yet when an immense increase was made in the pontifical libraries, as is shown by the catalogues drawn up at Perugia, Assisi, Avignon, *etc.* How long it was before the books, thus dispersed to the four winds, were brought to Rome is shown by the catalogue of the books of Eugenius IV, drawn up in 1443, which includes only 340 volumes of sacred and profane literature.

The foundation of the Vatican Library is in reality attributable to Nicholas V, whose collection of mss. was then considered to be the finest in existence. But in regard to this and the following period of its history Comm. De Rossi says but little, as it has in part been already treated in detail, and in part is soon to be fully written about by M. Eugène Müntz. The work commenced by Nicholas V was completed by Sixtus IV, at whose death in 1484 the library counted about 3,650 volumes. Sixtus V erected a magnificent and princely library building. Then commenced, beginning with Fulvio Orsini in 1600, that series of additions to the main body of the library, made by donations or bequests, many of which remained as separate *fonds*, like those of Urbino, Queen Christina, the Ottoboniana, Palatina, Capponiana.

The last chapters contain a notice of the various indexes of manuscripts drawn up from the XVII century to the present time, and the book closes with an account of the present printed catalogue.

A. L. FROTHINGHAM, Jr.

LA BIBLIOTHÈQUE DU VATICAN AU XVI<sup>e</sup> SIÈCLE. Notes et documents. Par EUGÈNE MÜNTZ. 16mo, pp. iv-139. Paris, 1886, Leroux.

The important period of the first half of the sixteenth century had not been investigated by Comm. De Rossi in his interesting study on the Vatican Library, of which a notice is given on the preceding pages. In fact, no special work has been published on the condition of the papal library at this time; and the information given by Panvinio, the Assemani, and later writers, has been but scanty. M. Müntz, whose patient and fruitful studies in this line of work are so conspicuous, has given us in the present charming little volume a picture of the condition of, additions to, and changes in, the important Collections of the Vatican Library from the time of Julius II (1503-13) to that of Paul III (1534-49), not in the form of a history, but mainly by means of documents, reproduced or analyzed, which he had